Religious Notices.

PIRST PRESETTERIAN CHURCH - Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-School at 12 x. Sunday-School prayer-meeting. Sabbath, at 7 P. M. Weekly prayer-meeting

Thursday, at 7.45 P. M. FIRST BAPTIST CHURCH. - Rev. Ezra D. S. mons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday-set sol at 12 M. The Lord's Supper on the first Sanbath of each month, close of morning service, Prayer meeting on Thursday evening. Young People's meeting, Tuesday evening at 7.45 P. M.

METHODIST EPISCOPAL CHURCH, -Rev. Albert Mann, Jr., Pastor. Sunday services : Preaching 10.30 A. M. and 7,30 P. M. Sunday-school at 2.30 P. M. Prayer meeting, Thursday evenir gs at 7.45. Class meetings, Tuesday and Frida evenings at 7.45 o'clock.

WESTMINSTER PRESERTERIAN CHURCH. - Fremont Street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday eveuing, in Chapel parlor.

CHRIST CHURCH (Episcopal) - Liberty street. -Rev. W. G. Farrington, D. D., Rector. Morning service, 10,30 o'clock. Second service, 7.30 b. M. except first Sunday in month, when it is at 3.45 P. M. Sunday school at 3 P.M. HOPE CHAPEL - Sunday school every Sabbath at 3.30 P. M. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART. - Rev. J. M. Nardiello, Pastor. First mass, 8,30 A. M. High mass, 10.30 A.M. Vespers, 3 P.M. Sunday school, 2.30 P.M.

BERKELEY UNION SABBATH SCHOOL, Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH. - Rev. J. K. Egbert, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.45 P. M. Sunday school 2.30 P. M. Class meeting Tuesday evening at 8 P. M. Prayer meeting Thursday evening at 8 P. M. Childdren's class for religious instruction Saturday

ST. PAUL'S EPISCOPAL CHURCH, (Watsessing.) Rev. James P. Fancon, Rector. Service, Sunday 10.45 A. M., 7.45 P. M. Sunday school, at 9.30 A. M. Seats free. All are invited.

GERMAN PRESENTERIAN CHURCH. - Rev. John M. Enslin, Pastor. Hours of service, 10,30 A. M., and 7.30 P. M. Sunday school 2 P. M. Prayer meeting, Tuesday evening, at 7.45.

REFORMED CHURCH (Brookdale).-Rev. William G. E. See, Pastor. Sabbath service 10.30 4. M. and 7.30 P. M. Sunday school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SILVER LAKE. - Sabbath school held every Sunday, in the hall, at 3 P. M. Mr. Herbert Smith, Superintendent. Gospel meeting every Sabbath evening at 7,30 o'clock. Prayer and Conversational meeting, Wednesday evening. St. MARK'S CHURCH. (Bloomfield Ave.) - Sun day services : Preaching at 10.30 A. M., Rev. Mr

Sup't. Preaching 7.30 P. M., Rev. J. H. Cooley Union Gospel Temperance Meeting. - Every Sunday afternoon at at 4 o'clock, in the Old Lecture Room of the First Presbyterian Church.

Furt. Sabbath school 3 P. M., E. A. Smith

UNION NORMAL CLASS.—Rev. W. H. Brodhead, eader. The Normal Class will be held Friday evening at 8 P. M. in the Sunday School room of the First Presbyterian Church, for the purpose of studying the Sunday School lesson for the next Sabbath. All interested in the study of the Scriptures will be cordially welcomed.

The Temperance War.

"With good advice make war." Proverbs 20

[A sermon preached in Westminster church, Bloomfield, Sunday evening, Sept. 20, 1885. As recalled from the abstract used. S. W. D.]

The first part of the verse is to be noted. "Every purpose, "it says, "is established by counsel." A thing may be very good, and yet it may be handled in such a manner as to be unsuccessful. Our Lord himself advised men to count the full cost of being his disciples. He employed the familiar illustration of the king who went to war with the other king, and had considered whether with ten thousand he could meet twenty thousand enemies. In a similar way every Christ tian reform should be deliberate as well

1. We need not speak about beginning a war for temperance. The war has al-

originally for consecrated lives and when "fleshly lusts that war against the soul" were themselves to be fought. From that time the sin of drunkenness has been acknowledged. We do not ask men to sign a temperance pledge when they unite with the church. Their profession of faith is their temperance pledge.

in intoxicating drinks. Those who have got into it have done so because there was money to be made in it. They stay in it because money is to be made in it. It is nothing to them that the results to others are crime and beggary. They themselves make money and the other tice or think of them. They content themselves in most cases with keeping within the limits of the law. It is not pretended by any one that the liquor business is a necessity. But if it is not a necessity, what is it? Simply, we answer, the gratification of an appetite, which may even become a passion. This is seen in all the world. Strangely enough it prevails most among the northern nations, who think hardest, labor hardest, and do the most for mankind.

Now there has been a growth of sentiment in America with reference to this thing. It is felt that the gratification of an appetite, and especially the gratification of a passion for strong drink, ought not to expose the rest of the community to the hazards of crime and pauperism. Therefore the most of the laws enacted to restrain and control the liquor traffic are based on the idea that the business must be paid for and must be taxed in some manner if it is still to exist.

It is about a hundred years since the question was fairly agitated by Dr. Rush and no one pretends that the sentiment has grown any weaker, or the necessity is any less great, than it was. The battle has been actually begun and the point is not whether we shall commence hostilities, but only whether the way of carry-

ing on the war has been and is a wise one. 2. We turn then to the methods of warfare which have been pursued.

The influence of moral suasion is one of the forces relied upon. But every one knows how little moral suasion will accomplish when it is dealing with a man who is making money in such a business. Men do not stop because some one else advises or urges them to do so.

Then the arm of the law was employed. Statutes were enacted, and in many instances those who made them went home and went to sleep, confident that the laws were so good that nothing more need be done. But no law was ever made which would enforce itself. And when the law is in advance of public opinion then public opinion will quietly let the law lapse by disuse. It will be dead on the statute

Besides, there has been a division of sentiment on the question of these laws. There have been those who have refused any measure short of absolute prohibition, not being contented to get what they could and educate public opinion up to a point where it would expect and demand better laws. These people have in reality hindered the very cause they were trying to serve, for when, through some trick or device they have succeeded in passing a stringent law the provisions of it have been evaded, or it has in some way been rendered null and void.

Again, there have been those who have advocated high license, or else heavy taxation, and have refused to be affiliated with temperance men when their own ideas did not prevail. The trouble of the temperance cause has been that every body has had "a doctrine or an interpretation," and some of the proposa's were as impracticable and foolish as possible. The real difficulty with the temperance campaign has been that it has included so much diversity of opinion, and so little concert of action.

Moreover there have been those who have insisted on making the matter political issue. The objections to this are such as the following:

1. It breeds bitterness and antagonisms, and this very fact ought to reveal the fallacy of the course.

2. It also introduces into politics people who do not know anything about the subject, and it fosters and even begets a love of notoriety and a desire to carry a point which are as far as possible from the broad issues taken up by a great political party.

3. That this draws away from the support of temperance principles a large number of persons of both parties goes without saying.

4. Worst of all it makes a matter which is one of conscience and morals to become one of expediency, partisanship

It would not be hard to name other considerations; but these may suffice for

Contradistinguished from all such agitators there have been those who would leave all legal and political action alone and would deal with the question purely as one of Christian philanthropy. And there is not a shadow of doubt that this view must prevail in regard to all the work of personal reformation.

If we now take our own town and ap-

ply to ourselves the history which has

been recited we shall find that we have something to learn from it. We have here, It was begun when the Gospel called let us say, thirty saloons. Some of them are kept in a reputable and law-abiding way. Others are open in defiance of all law and without license. This has aroused the attention of the temperance people. The Law-and-Order League have attacked all the cases which were in violation of the statutes. But when you come to a matter of this sort then you find that it is There has grown up among us a traffic | by no means easy to prove your charges. Perjury is as easy as lying, and you will encounter a sufficiency of both. It will be hard also to secure competent detective testimony, and even if you get it the prospects are that it will be sneered out of court. But supposing that you have already secured this absolute proof; you results are too far away for them to no have still to convince the judge. Now the judge, as a rule, does not wish to be convinced except in one direction. For example, Judge Kirkpatrick has recently allowed a license on the ground that the applicant had money invested in his business and this investment constituted a vested right," and ought to be respected I am glad to hear that the Law-and-Order League proposes to test this point before the Supreme Court. Then we shall know whether a business which has to be licensed in order to exist, has any such vested rights that the license cannot be revoked or refused on sufficient grounds,

irrespective of the money invested in it But there has been a still more serious difficulty to be met. It is that of division in our own forces. I have protested and I shall continue to protest against throwing away one single atom of temperance influence. What does it matter if the other man will not go so fast or so far as you will? Let him go as far as he can. And if it comes to a question whether we shall separate the army by the fact that the front rank have gone ahead altogether too fast for the rear guard-then I shall stay with the rear guard until the men who have gone on see fit to remember that there are others in the movement beside themselves. It is astonishing how much help and how much moral and fi on Saturday.

nancial support you can get, if you will only prevent those who are kindly disposed from being pushed over to the ene

As to what is going forward, I say, God bless the Temperance School! It is working at the right spot and in the right way. And I say, God bless the Reform Club, in every effort to save men's souls and to purify their lives. And I say, God bless the Law-and-Order League, for the enforcement of our statute laws. I do not suppose that we need ever look for or expect the time when stimulants and narcotics will cease to be used in the world; or when it will not be necessary to preach to men the doctrine of a personal righteousness. But we have already reached the time when every good citizen of Bloomfield, except indeed some of foreign birth whose education and habits are different from our own, is unwilling to put his name to an application for license. We have reached the time when among Americans the liquor business is one which is off-color, socially. And we know perfectly well that the government of the United States is like an ellipse with its two foci. Just as you draw an oval by putting down two pins and using a loose cord tied to each, so it is with this gov-

The two foci are the Church and the Saloon. We cannot shut our eyes to the fact. All that goes to the success or failure of this government has its rise in one or other of these two places. And today the Church has succeeded in some meas ure in putting the saloon under the ban But we cannot afford to conduct our campaign in such a way as to lose our ad

Until lately there was no good temper ance journal. Now there is one, The Voice. I do not know that I should endorse all its positions but I do know that it is able, and that it gets the news, and that it has a fashion of coming to your desk and staving, and making itself felt. The possession of such an organ is a great fact for any cause.

If the question be raised then, "What ought we to do in Bloomfield?" I reply that in my judgment there are four points to be made and insisted upon by every man who has the temperance work

1. Follow up the kur.

If we have laws let us use them as far as they will go, for by faithfully using them we shall find out whether they can be made effective. If the judge goes against us we must publish him; carry up each ca involving a great principle, and, above ...ll, we must keep the people informer to what & soing on.

2. Ed punic ser i vent. This ca only be done by information,

given feequently, kindly, and intelligently. We shall have sensible people with us when we talk sense to them. 3. Consolidate temperance agencies.

There ought to be but one strong, wellorganized, permanent Society or Alliance or Association, whatever it be called. Then there will be no division of interests, or of work, or of expense. 4. Secure some form of local option.

That is to say: We want the matter in our own hands! If the township of Bloomfield can have this whole question referred to its voters for settlement, then it will be our own fault if we do not attend to the business. If we vote prohibition, well and good! If we can only get up as far as high license, well and good! We shan nave the public sentiment right here to enforce whatever we have voted. I look to education and to the effect of instruction, rather tean of mere agitation, to accomplish what we would all wish to

For I assure you that if I am permitted to stand in this pulpit one year from today and speak to you on this subject, I expect that we shall have a different story to tell. The temperance sentiment of this entire nation is steadily rising. It is like what it used to be when I went sail ing on New Haven harbour. We would be forced to push out, sometimes, over the mud; and we would raise the sails, but it did no good, for there we were fast on the flats. But when the tide came in then the trouble was at an end. Every. thing went easily. The full sails caught the breeze, and the rising tide bore us along.

The tide of temperance, in spite of errors of judgment and errors of action is, I repeat, steadily rising. And those who are concerned in the cause of temperance will do well to see it and act accordingly. "With good advice" we must "make our war."

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